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"What I say unto you I say unto all, WATCH."—Jesus



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FOR INTERRACIAL HARMONY

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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

The Metaphysical Basis for Interracial Harmony

CAROL CHAPIN LINDSEY

Is there one?

How could there not be?

A little girl in a TV commercial confronts a little boy with, "Are *you* the opposite sex, or am I?" We chuckle. But facing racial distrust with a desire to heal, we might well paraphrase her question and ask our neighbor, "Are you the opposite race, or am I?"

There is no Christianly scientific answer to that question. The question raises a deeper one: From whose point of view are we looking at our neighbor and the world? The Bible gives us the indispensable viewpoint in the words, "God saw every thing that he had made."¹

What does God see? He sees His own perfect, spiritual ideas, all governed by Him and held by Him in unchanging harmony. God, divine Love, loves. Universal and impartial, divine Love—Mind, Principle, Spirit—could not and does not cause or include

elements of conflict, injustice, or hate. And man, the expression of this Love, is the impartation of Love's qualities, reflecting its all-inclusiveness. The basis for harmony of every kind, according to Christian Science, is found in a correct grasp of the nature of God and of man.

The belief that life, substance, and intelligence belong to matter and to mortal man is an illusion. Conflict between the races, then, and everything leading up to it and proceeding from it, must be an unreal invention of the human, mortal mind. This invention stems primarily from ignorance—ignorance of God. People of all races who know and have begun to prove God's impartial, infinite provision of good reject the motivation of greed, hatred, arrogance, and the like. Those who feel God's love can afford to be charitable, just, generous, and unselfish toward every neighbor. The Discoverer and Founder of Christian Science, Mary Baker Eddy, writes, "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations."²

In reality, Mind is the only intelligence. Spirit is the substance of all identity. Life is the life of all. These are the spiritual facts, true for everyone—man, woman, or child, of whatever race.

In accepting truths such as these, we have to understand and acknowledge the all-inclusiveness of divine Mind. A failure to do this can lead to belief in inferiority or superiority and so can cause racial strife. In their true being, all are God's children—there are no exceptions—and the realization of this is the key to the solution of racial problems.

The current interest in genealogy, if seen as a sign of the times, leads us right back to the spiritual origin of man, to the true, spiritual origin of all people. Whether we appear to be white or black or Oriental or of Indian extraction, or anything else, in truth we all are children of God. "The reality and individuality of man are good and God-made," Mrs. Eddy tells us, "and they are here to be seen and demonstrated; it is only the evil belief that renders them obscure."³ Our divine heritage, understood, displaces the tendency to attribute any final significance to ethnic origin.

Can we call ourselves followers of Christ Jesus if we forget to look past the personal and the ethnic to spiritual individuality? The prophets set an example for us. When Samuel, at the insistence of the people, was looking for a king for Israel, he was tempted by the magnificent appearance of Eliab to choose him. But God had other plans: "And it came to pass . . . that he [Samuel] looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."⁴ After further listening for God's guiding, Samuel chose a younger brother of Eliab—David, the shepherd boy.

Christ Jesus looked "on the heart," and he excluded no one from God's love. His healing approach was not confined to his followers; it extended to publicans and sinners, to Samaritans (who were despised by the Jews), to Romans (who were hated by the Jews)—to all. He expected of his followers the fulfillment of this command: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."⁵

Peter had an eye-opening experience when through spiritual enlightenment he was shown the shallowness of the Jewish custom of shunning Gentiles. He said to the Roman Cornelius and his friends, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." And when he heard of Cornelius's receptivity to "things . . . commanded . . . of God," Peter exclaimed, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."⁶

The brotherhood of man is already an established spiritual fact. This brotherhood is a necessary deduction from the fatherhood and motherhood of the one God. Mankind's reluctance to recognize this fact doesn't change the fact.

God's power—omnipotence itself—lies behind the chemicaliza-

tion taking place as the Christ brings to light the concept of universal brotherhood. Racial discord—between individuals and right on up through community, national, and international levels—can yield only to the higher concept. All men are, in the final analysis, brothers because God is their Father-Mother. This is being gradually accepted. Mrs. Eddy writes in *Science and Health with Key to the Scriptures*: “The offspring of God start not from matter or ephemeral dust. They are in and of Spirit, divine Mind, and so forever continue. God is one. The allness of Deity is His oneness. Generically man is one, and specifically man means all men.”⁷

“Have we not all one father? hath not one God created us?”⁸ asks the book of Malachi.

What can we answer except *yes*?

¹ Gen. 1:31; ² *Unity of Good*, p. 6; ³ *ibid.*, p. 53; ⁴ I Sam. 16:6, 7; ⁵ Matt. 5:44, 45; ⁶ Acts 10:28, 33–35; ⁷ *Science and Health*, p. 267; ⁸ Mal. 2:10.

WHEN IS NOW

When “if God does” gives way to “since God is,”
and all the *maybe's* melt to *certainly*;
when *my* and *mine* yield cordially to *His*,
and “here’s for you” submerges “what’s for me?”—

when platitude (the aged counterfeit
of artistry) crumbles at sounds of *new*,
and childish tough-talk (blown-up opposite
of tenderness) bursts at the touch of *true*—

then shall (in other words) the Word appear
charged with a force so fresh no age can fear
its thrust, no youth resist its crisp compelling
(because, at last, it lasts beyond the telling);

and then shall *now*, cleaving the dumbstruck *when*,
weave in our tongue the words that heal all men.

RUSHWORTH M. KIDDER

To Have Effective Meetings

DAVID C. KENNEDY

In the operation of institutions—governmental, educational, religious, or whatever—meetings are essential. Yet too often meetings are frustrating and ineffective. What's the remedy?

Mrs. Eddy makes a statement, the truth of which, when appealed to, regenerates our meetings as well as our bodies: "The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, strength instead of weakness, and health instead of disease. Truth is an alterative in the entire system, and can make it 'every whit whole.' " ¹

To the extent that activity contributes to the well-being and progress of humanity, it has a divine impetus. We can see such activity as governed by the power of Mind, God, who guides, sustains, and protects every aspect of its operation, including necessary meetings. God's purpose must be fulfilled; hence, the Father, divine Love, preserves whatever is in accord with His purpose and supplies whatever is needed.

We actually see the divine power operative in our meetings as our prayers for them reach out to the spiritual, fundamental fact that God is All. He is the All-Life, the only Mind. All real action reflects Deity—reflects the oneness of Mind, the irresistible purpose and harmony of Principle, the satisfaction of Love.

No matter how often confusion, anger, or frustration urge our acceptance of them at meetings, they cannot obstruct or reverse God's activity. Why? Because they are no part of His activity. The one all-knowing Mind is never confused or divided within itself as to what to do, and it never makes a mistake. Man is Mind's own self-expression, the very evidence of Mind's presence and action. As such, man includes all that Mind includes. One individ-

ualized expression of God cannot possibly be at odds with another; each reflects the same nature, the same knowing.

An erring, reactionary, offensive mortal is not really man, but only an inverted view of true, spiritual individuality. This false view vanishes as the truth of man is perceived.

Consistent, inspired prayer along these lines, even by one individual, brings the divine corrective power to bear on our meetings. They begin to evidence purity of motive instead of impurity, strength of character and reasoning instead of weakness. Our meetings become healthy instead of diseased.

A common obstruction to the carrying out of harmonious and productive meetings is the tendency to lose the proper perspective on human opinion. Opinions can neither basically solve problems nor can they hinder a proper solution. Problems are the outcome of specific or general misconceptions of spiritual reality. Their solution lies in gaining through prayer the true conception of life as God created it. This uplifted understanding heals disorders of every type, as was demonstrated by Christ Jesus. Spiritual understanding relieves us of personal opinions and brings true insight, and then our actions show greater capability for lasting good.

Mrs. Eddy writes: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity." And further along she continues, "A knowledge of the Science of being develops the latent abilities and possibilities of man."²

Our first responsibility, then, is to make sure that the views we bring to a meeting flow from our prayers, and not vice versa. When we put the whole matter in God's hands—trusting, knowing, that God alone communicates to man and that He impels, guides, and guards every righteous and sound decision—and then humbly ask for and watch for His guidance, our views will be free of selfishness or self-righteousness.

Having prepared in this way, we will be eager to discuss with the others at the meeting all possible approaches to the situation.

Prayer may result in initial unanimity or in an informed, earnest discussion that results in unanimity. But even if differences remain, so long as they are subordinated to prayerful trust in God's control over the whole matter, all interchange can be open, honest, harmonious, and informative.

It is seldom wise, of course, to repress opinions—either our own or others'—merely for the sake of outward conformity. An atmosphere of open and honest participation promotes individual and collective progress. If harmful, misdirected opinions threaten to hold sway over an organization, we can still retain our sense of peace. Christian, scientific prayer removes any obstruction to the fulfilling of God's purpose, whether that obstruction is merely a log or a Red Sea.

We need to watch that we are not guilty of intense or rigid attachment to personal opinions. Sometimes these attitudes betray themselves in excessive outspokenness, sometimes in a refusal to share what we have to offer. Even if unspoken, these attitudes can impede the unity and effectiveness of a decision-making body. Through spiritual growth we can gain the needed humility and trust in the ever-present governing Principle, God. These diviner qualities of thought dissolve congestive worries, resentment, and stubbornness and bring invaluable freedom. They bring the love and courage not only to wisely defend our viewpoint but to acknowledge when we are wrong and then support the majority's decision.

What a blessing spiritual love brings to any meeting! Grounded in a firm trust in God's control of every activity and a deep understanding of man's true nature, spiritual love keeps our reasoning active and sound. It keeps us patient, lifting us above any feelings of pressure or exasperation. And it keeps us compassionate.

Jesus' new commandment was that we love one another "as I have loved you."³ Paul said, "Greet ye one another with an holy kiss."⁴ Perhaps we could say, Greet each other with a heartfelt recognition of each one's spiritually royal status. More than anything else, such love eliminates friction and opens the door to effective meetings.

¹ *Science and Health*, p. 371; ² *ibid.*, p. 128; ³ John 13:34; ⁴ I Cor. 16:20.

A Mother Asks, "Who am I?"

JUDITH ANN HARDY

People may at some time or other ask themselves, Who am I really? And they deserve an answer.

For me this question came when I was a young mother and it seemed that my meaningfulness—and even my identity—depended on my family's needs and the clock. Like most mothers and homemakers, at the cry of the baby I became a nurse; at the sound of the alarm clock, a short-order cook; then laundress, shopper, chauffeur, cleaning woman, comforter, peacemaker, seamstress, decorator, hostess, and so on throughout the day. A restlessness grew within me until one day, somewhere between doing dishes and diapers, I realized I needed to know who I was. And I needed to know the basic worthwhileness of what I was doing.

As a student of Christian Science I was learning to look to God for answers. So I began spending the children's nap times poring over the Bible, and *Science and Health* by Mrs. Eddy, just to know God better. There in *Science and Health*, as if in bold type, these words stood out to me: "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle."¹

The light began to dawn. Why, of course. My identity cannot possibly be dependent upon others, I reasoned, for I'm not really a physical mortal but an idea in divine Mind. My identity is spiritual, distinct, and unique, eternally established in Soul. I glimpsed my inseparability from Mind as its idea and began to really accept the fact that man's purpose is always to express individually God's infinite attributes.

I made a list of all the qualities derived from God I could think

of: joy, contentment, loving-kindness, patience, purity, peacefulness, compassion, understanding, intelligence, strength, vitality, integrity, justice, honesty. Then I began to claim them for my own and to look for them in others. What a sense of consistency, continuity, and worth I began to feel about my identity! I realized that whether I was folding diapers, playing with the children, dining out with my husband, or attending a civic meeting, I could show forth my spiritual selfsameness by continuously expressing God in love, wisdom, and orderliness.

Soon I saw that God, Love, not roles, makes demands on us—demands to live His qualities consistently. And it is Love, understood, that gives us the ability to fulfill these demands and the reward of inner peacefulness as we strive to do so.

I acknowledged with new conviction our Father-Mother God as the only parent and my human parental function as under Love's irresistible control. Household tasks became times for entertaining Love's sustaining messages recalled from my daily study.

I received the answer I needed. I saw that no matter what material sense told me, in truth I was forever Love's purposeful, active idea, and that understanding this, I could fully utilize and enjoy every opportunity God gave me to reflect His nature.

Before long I began to feel the calm of Soul's control, the harmony of Mind's management, and the joy of divine Love's government of me and my family. As I continued to strive to see each family member—and everyone everywhere—as a reflection of God and to appreciate the true individuality of each, I caught a glimpse of what Christ Jesus meant when he assured his disciples: "The very hairs of your head are all numbered. . . . Ye are of more value than many sparrows."² So valuable is each one to God!

Now our children are no longer infants. No more diapers to fold. Yet every day God, Love, gives me fresh opportunities to express Him. Some years after the experience described, we moved from the city to a farming village in another country. Overnight my life-style changed. But I knew who I really was. And I knew I was simply enjoying a new, God-given opportunity to continue to express my true, changeless identity by beholding Love's nature all around, loving it, and living it myself.

"Not what I am, O Lord, but what Thou art"³ begins a hymn

in the *Christian Science Hymnal*. What explicit instructions for discovering ourselves! When we need to know who we are, it's really God we need to know, "for we are also his offspring"⁴—His representation in full quality. It is this understanding that satisfies.

¹ *Science and Health*, p. 588; ² Matt. 10:30, 31; ³ *Hymnal*, No. 195; ⁴ Acts 17:28.

Jesus' Way

HERBERT F. BIRTWISTLE



What made Christ Jesus "the way, the truth, and the life"?¹

It was not any peculiar or personal power inherent in the man Jesus. Rather it was his understanding of God and, consequently, of the true nature of man and the universe. It was what he knew Life to be, and power, substance, and law to be, that gave Jesus divine authority, divine power, to heal humanity by destroying the illusions of sin, disease, and death.

"Ye shall know the truth, and the truth shall make you free,"² the Master said. It is Truth itself that makes one free, not the person who is knowing the truth or any forcefulness or willful emphasis in the knowing. As Truth itself is the healer, one's understanding of Truth must be scientifically correct. To know the truth is to discern God's spiritual idea in contradistinction to the mortal error, or counterfeit. It is to be so clearly aware of the spiritual idea that the false, mortal belief disappears from thought even as a claim.

When Truth vividly occupies consciousness, dispelling all else, it heals. It is as natural and simple as that! In *Rudimental Divine Science* Mrs. Eddy writes, "The spiritual power of a scientific, right

thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases.”³

At the time they first hear of Christian Science, most people think of themselves as material persons in need of healing and salvation—for so, of course, they appear to be. Then through the study of the Bible and Mrs. Eddy's writings they begin to understand that God is All, that He is infinite good, that He is all-power, Mind, Spirit, Soul, Life, Truth, and Love—that God is indeed the very Principle and substance of their being.

They learn that man is spiritual, the actual reflection of Spirit; that irrespective of what one may seem to be or what one may have thought of himself in the past or what others may think, he is actually, literally, here and now the beloved son of God, existing only as the divine Mind knows him.

This enlightenment brings hope and freedom and joy. Often it heals immediately. Many years ago this was my own experience. After reading the first few pages of *Science and Health* by Mrs. Eddy I saw that regardless of what the material evidence seemed to be, I existed only as I was known of God. Within a few days I was healed of a serious illness.

One's early inspiration should not be allowed to grow dim. Consistent and humble study of the Bible and *Science and Health*, the prayerful contemplation of reality, and, above all, loving and sincere obedience to God will constantly renew one's spiritual vision and keep it bright. It will protect one from fear and discouragement, gradually destroy the mortal belief that matter is substance and man is ruled by it and dependent upon it. One will begin to understand that he doesn't need to be saved and healed and raised up. He will know that he is already “up,” already spiritual and perfect, always the beloved child of God. The belief that man is finite and mortal, even though supported by sense evidence, will be progressively recognized as utterly false.

If one is faithful and obedient in following Jesus' way, he will gain the spiritual understanding needed to deal with the afflictive arguments of personal sense and destroy them as the Master did. John said, “Beloved, now are we the sons of God.”⁴ Each one of us, according to the measure of his understanding and spirituality, can prove this for himself.

Christ Jesus was much more than a very good person, more than unselfish; indeed, he was unselfed! There is a world of difference between the two. One who sees himself as an unselfish man sees himself as a good mortal, but the truly unselfed individual understands that there is no selfhood apart from God. He sees that the divine Mind is the only Ego, the only "I"; therefore that man is not a mortal self at all. There is no record in the Gospels that Jesus ever sought anything for himself—such as a home or a position, things that seem so important to most of us. He knew himself as complete, a perfect expression of God, infinite Spirit. He did not view himself as a person trying to become that expression. He saw right through the false sense of finiteness or mortal personality to his spiritual individuality as God's Son. Because of this Jesus was able to say: "I and my Father are one"⁵ and "My Father worketh hitherto, and I work."⁶

This understanding that one is not a mortal self at all but Mind's reflection—the work of God rather than an independent worker—enables one to complete difficult tasks with joy and confidence.

Christian Science names Christ Jesus the Way-shower. It reveals in its complete Science the Christ, Truth, he taught and lived. It explains that man is complete, perfect, satisfied now—never in need or in danger, never at the mercy of matter or circumstances, never conscious of evil. It is essential to accept these scientific facts as the present, demonstrable truth of being.

Life is divine Spirit—self-existent Life, self-supporting and eternal Life, forever including within itself all that Life needs to remain perfect, harmonious, indestructible, and eternal. In this divine Life is no element of discord or friction, for its nature and Principle are Love. This perfect Life is now manifesting itself in the true being of every one of us. In the degree that we identify ourselves as spiritual man rather than as a person trying to become spiritual man, we will heal the sick.

¹ John 14:6; ² 8:32; ³ *Rud.*, p. 9; ⁴ I John 3:2; ⁵ John 10:30; ⁶ 5:17.

“What kind of sensitivity is desirable?”

Sensitivity and Protection

PERSIS E. ZUBER

It is said that a noted conductor once admonished a budding young singer, “To be a great artist, you must have the sensitivity of a mimosa as well as the skin of a rhinoceros.”

Does this criterion apply to our progress in Christian Science? What kind of sensitivity is desirable? Must we cultivate a tough skin? Can these opposites harmonize in us? They will if we find the basis of both in Spirit, God, not in human personality.

Sensitivity in the form of a receptivity to Truth, a finely attuned discernment of the still, small voice—the will of God—is a decided asset.

A “tough” skin could denote a lack of compassion—self-interest, hardheartedness. But viewed in Science, it could be a symbol for total confidence in the armor of Spirit—the understanding of God’s, good’s, allness—our unassailable protection from every form of evil or error.

Such sensitivity and toughness do indeed companion well. These qualities conflict only when misconceived—when, sympathizing with error, we shut out Truth’s healing currents. Christ Jesus described the devil (evil) as “a liar, and the father of it.”¹ Instead of fearing evil as something out there waiting for a victim, we can recognize the lie for what it truly is—a baseless denial of the omnipresence of God, good—and nullify the falsity with Truth.

Is there anything more satisfying to a liar than a receptive audience for whom to embroider and elaborate? Are we unwittingly that audience? Mortal mind, another name for the liar, appears to be endlessly resourceful in presenting a kaleidoscopic panorama of human woes and miseries. These may include depravity, addiction, lust for power. Diseases are shown as inescapable, hereditary, hopeless, or terminal. All have the same finale—death. The liar

puts on a lavish presentation. Frequently the unwary thought is taken in and falls for the lie. This is where human sensitivity can get carried away if one is not conscious that the panoply of Spirit is protecting him.

Christian Science shows that God's all-goodness is reflected in every detail by His highest idea, spiritual man. The true self of each of us obviously needs neither improvement nor protection. "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it."² But human consciousness, by its very nature, requires both improvement and protection. It is wise to shield ourselves from contemplation of, gossip about, or obsession with sin, illness, and morbidity.

Having proved in her own experience the effectiveness of spiritual armor, Mrs. Eddy, in sharing the divine revelation of God's allness through her writings, calls for daily defensive metaphysical work. In her *Manual of The Mother Church* are these unequivocal lines: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind."³

This use of the term "aggressive mental suggestion" by the Leader of Christian Science uncovers the error we may seem to be threatened with as neither inevitable nor fearsome. Reduced to its nebulous nothingness—mere *suggestion*—error can be thoroughly dealt with and dismissed.

The word "suggestion" reminds us that we have a choice. What is suggested to us is not established fact. We can take it or leave it. Suggestions are inert. They cannot be activated unless they are first accepted into thought. How much simpler to rely on our armor of spiritual understanding to repel aggressive, erroneous thought! In this way we save ourselves the pains of eradicating from consciousness what needn't have gained entry in the first place. We can resolve to follow Paul's directive, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."⁴ Mrs. Eddy puts it another way: "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort."⁵

Keeping our mental premises protected with Truth is good insurance. Beginning each day with a realization of God's omnipotence, omniscience, and omnipresence constitutes defensive treatment for ourselves and encompasses our thought of home, loved ones, community, and world. Placing all that is dear to us within our recognition of the stronghold of the Most High, and knowing the impregnability of this stronghold, leave thought free to soar. And then we become more sensitive to Mind's directives for the day.

When we understand the proper functions of sensitivity and toughness, aggressive mental suggestion will lose its ability to impress and intimidate. As we progress, "the wiles of the devil" will beguile and confuse us less and less when we resolutely face them down. Making better use of our spiritual defenses and expanding our sensitivity to good, we will experience more dominion over evil beliefs and greater freedom.

¹ John 8:44; ² Eccl. 3:14; ³ *Man.*, Art. VIII, Sect. 6; ⁴ Eph. 6:11; ⁵ *The First Church of Christ, Scientist, and Miscellany*, p. 210.

Do You Know Your Own Identity?

DOROTHY M. HARVEY

One means of attempting to identify a criminal is to line the suspect up with a number of other people known to be quite unconnected with the crime. Then a witness to the offense is asked to select the offender. But when a suspect has been mistakenly identified, he has never at any point been guilty, although all the evidence may seem to point to him.

Man's innocence as a perfect child of God remains intact, regardless of what the senses would tell us. Appearances can be misleading. We may hear that someone feels ill, that a wound is

painful, or that symptoms sound serious. Christian Science teaches us that this testimony is false; to accept it is to be mistaken about identity and to believe ourselves creatures of flesh and blood rather than in our true being created by God and therefore spiritual.

Man's identity is fully recognized only when God, Mind, who has created him, is acknowledged. There is no Mind without idea to express it and no idea without Mind to evolve it. Mind and idea are inextricably united. God, who is Spirit, cannot create matter with all its attendant limitations. We read in the Bible, "Can the fig tree, my brethren, bear olive berries? either a vine, figs?"¹

The material man is no more than a dream and fades away as one is awakened by the touch of the Christ, Truth. Mrs. Eddy writes about dispelling the illusions of sickness and sin, "This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick."² In justice to the rest of humanity and to oneself the sense testimony that suggests man is guilty of being material must be rejected and cast out.

By what authority are we able to make this seemingly rash statement? To attempt to exercise willpower or merely to voice words and hope a disease will disappear is of no avail. Incontrovertible facts proving an accused man's innocence will bring his release. We have incontrovertible facts in the Bible with which to prove our innocence, and because of these facts we can be released from all the fetters that would bind us: disease, sin, discordant relationships, grief, loneliness, and so on. For instance, in the book of Ecclesiastes we read, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."³

Such statements are of earthshaking importance for humanity, for they explain the real identity of man. Man is the child of God; he is a spiritual being; he is upright. Faced with the truth, our sense of limitation or inadequacy fades away. We have, here and now, dominion over every inharmonious situation. Mrs. Eddy writes, "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God."⁴ This truth dispels any possibility of an actual lapse from perfection and harmony.

If one suffers pain or disease or grief, it is because one has accepted false identification, and this can be eradicated instantaneously.

neously when one understands what man really is. "The Scriptures inform us that man is made in the image and likeness of God," writes Mrs. Eddy. "Matter is not that likeness."⁵ God has made man incapable of suffering. However strong the sense testimony may appear to be, when we hold fast to the facts that belong to God's creation, then the false testimony disappears.


Several years ago, when I needed to wear glasses, the chance comment of a friend caused me to see this situation as an opportunity to refuse concessions to material aids. A practitioner whose help I sought gave me a verse from Genesis to reflect upon: "And God saw every thing that he had made, and, behold, it was very good."⁶ It was as though a veil had been lifted from before my eyes. I recognized that, as the reflection of the all-seeing God, I must be able to see. Within three days my vision was perfect for every reasonable distance without glasses, and I have never worn them since. At that time I saw what my true identity really was, and this truth manifested itself.

Recognition of man's true identity completely transforms our outlook on life. Since we no longer mistake our own identity, we need no longer mistake the identity of others either. We no longer see erring mortals walking the streets, capable of sowing seeds of discontent, spreading despondency, causing friction. Instead, we see complete ideas of God, each with unique individuality and expressing all good. This spiritually accurate view of man heals and reforms.

¹ James 3:12; ² *Science and Health*, p. 230; ³ Eccl. 7:29; ⁴ *Science and Health*, p. 276; ⁵ *ibid.*, p. 475; ⁶ Gen. 1:31.

*Mark the perfect man, and behold the upright:
for the end of that man is peace.*

Psalms 37:37

The background of the page features a warm, orange-toned photograph. It shows the silhouettes of two people, likely a man and a woman, standing in front of a window with a grid pattern. The light from the window creates a soft, glowing effect behind them.

Dare to Be an Individualist

Frances L. Greig

(A Sunday School class talks about drinking.)

Susan: I used to find it hard to say no when an alcoholic drink was offered to me.

Dalyce: My friends at school don't feel there's anything wrong with drinking.

Susan: Mine don't either, Dalyce. When I'd got over thinking alcohol was attractive, I went out to dinner and was asked what I'd like to drink. I said, "Nothing, thanks." After everyone's order had been taken, they came back to me and asked why I didn't drink. I just said, "I don't like it." After they made a show of being shocked, one of the guys said quietly to me: "Sue, I'm really embarrassed to have put you on the spot like that. I feel kind of dumb. I think it's super you can say no."

Dalyce: I've always attended a Christian Science Sunday School, and I've always been taught that drinking alcohol is wrong. But, Mrs. Greig, I was wondering—if I hadn't been brought up in Christian Science and my parents drank, would I think differently about drinking?

Mrs. Greig: Well, Dalyce, maybe and maybe not. I wasn't brought

up in a Christian Science home, and there was social drinking, which I disliked instinctively.

Susan: And that guy at the dinner wasn't a Christian Scientist, but he must have thought drinking wasn't right.

David: Why is it wrong?

Mrs. Greig: Perhaps we need to know why a person might want to drink, in order to answer that question.

Chris: Maybe people drink because they don't want to seem different.

Kathy: Another reason is, shy people feel less shy when they drink.

Dalyce: Drinking seems to make people act happier.

Susan: It makes you forget your troubles sometimes, for a while anyway. But they don't go away.

Mrs. Greig: If we used alcohol to solve problems, we'd be turning our backs on God.

Kathy: When people have been drinking, they sometimes end up by saying and doing things they're sorry for.

Stephen: Once I got myself in a spot like that. I was invited over to my friend's apartment to watch television. A few minutes later someone opened a case of beer and offered everyone a bottle. At first I refused, until my friend, who normally doesn't drink, accepted one. Then I took one. That bottle soon led to another and another. After four bottles, I stopped. At that time more friends arrived, and we went to the liquor store to get some more. On the way back a bottle of wine was opened, and I drank about one third of it. I began to lose control. Someone said I was in a "happy state." But I was far from happy. I was scared because I didn't have complete control over my actions. I couldn't enjoy behaving like a fool. I tried to pray, but I found it hard to think clearly. That was the first and last time I ever drank.

Mrs. Greig: Mrs. Eddy says something in *Science and Health* that confirms just what you have said, Stephen: "There is no enjoyment in getting drunk, in becoming a fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect."¹ Alcohol accounts for a lot of child abuse and automobile accidents. What could be more terrible than to find you'd beaten your child while drunk or injured someone with your car?

Chris: In the Bible I remembered it says: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."²

Susan: What about shyness? Drinking might seem to help temporarily, but I want to be permanently healed through Christian Science.

Kathy: There must be a spiritual way to overcome shyness and the fear of standing for what's right.

Mrs. Greig: You could start by acknowledging your completeness as God's expression. As the reflection of God, man includes all the Christly qualities—like purity and freedom.

Chris: What's wrong with just one drink?

Susan: Mrs. Eddy says something about that, doesn't she?

Mrs. Greig: Yes, she covers it very well in *Miscellaneous Writings*. Here, read this, Susan.

Susan: "Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence."³

Kathy: Well, I can agree with that. But how do you find the confidence to say no?

Stephen: You know, Kathy, if they're friends at all they'll accept you for what you are.

Mrs. Greig: When I was your age, Kathy, I was very afraid of being with people who drank, because they nearly always picked on me. I think they did this because I was so fearful that I looked miserable and made myself a target. The time came, though, when circumstances forced me to pray, and I did. I lost my fear and gained confidence. I was never again faced with a difficult situation like that.

Susan: It does take courage, but I've found it pays to take a stand. I feel much stronger now, after our talk about it.

Dalyce: I find when I'm offered a drink at parties and turn it down, my friends respect me. I've found myself involved in deep discussions revolving around Christian Science. I've shown them that I can be happy expressing God's qualities. They have shown they think of me as a distinct individual, and they often turn to me when problems come up.

Everyone can dare to be independent, standing for what's right.

¹ *Science and Health*, pp. 406-407; ² Prov. 20:1; ³ *Mis.*, p. 289.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

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Satisfaction Beyond Personal Sense

When we outgrow the belief that man is separated from Soul, we will finally feel true satisfaction.

But as long as we submit to the belief that man is a biological and psychological entity governed, at least in part, by impulses, urges, longings, and cravings, we will continue chasing after ways to fill those empty feelings.

Because God is Soul, He is the source of fulfillment for all creation. Because Soul is universal, there is never a point nor instance when its satisfying presence is unknown or unfelt. Because Soul loves its creation, it provides, rather than withholds, the fulfilling and satisfying goodness that blesses each idea. The Psalmist glimpsed and expressed this truth beautifully: "Thou openest thine hand, and satisfiest the desire of every living thing."¹

Man, as Soul created him and forever maintains him, is fully satisfied—now. Each aspect of his being is fulfilled, independent of matter. Every facet of his existence is complete. Man would not survive—he could not exist—without Soul. But Soul's presence is total, and man unfailingly expresses this satisfying nature of being.

Could man, the very expression of Soul, lack good? He could not. Soul's unlimited resources are, moment by moment, filling man's being. Not a trace of separation exists between Soul and its idea. They are at one.

Our relationships with each other, especially those that are close and intimate, will be far more stable and meaningful when Soul, rather than personal sense, is the basis for the relationship. Personal sense is the state of thought that presumes man's identity to be constructed of a human personality. The substance of this so-called

identity is incomplete. It lacks fundamental truth because it is based in materiality rather than spirituality.

Mortals feel that lack. And the reason that hollow feeling exists is simply that personal sense is essentially empty. It has no genuine, permanent substance. The normal human tendency is to try to fill up personal sense. To satisfy it. To nourish it. To give it a more substantial feeling. But trying to satisfy or bring fulfillment to a personal sense of existence is like a sieve placed under a faucet; it doesn't hold water.

Spiritual sense, derived from Soul, is the only valid and permanent consciousness of being. Spiritual sense reveals the harmony of Soul to be the only true substance. Man's spiritual identity, the only genuine identity he actually has, never for an instant lacks the satisfaction and joy that Soul constantly imparts. Mary Baker Eddy writes, "To an ill-attuned ear, discord is harmony; so personal sense, discerning not the legitimate affection of Soul, may place love on a false basis and thereby lose it." And she says later, "Soul is the infinite source of bliss: only high and holy joy can satisfy immortal cravings."²

Personal sense defines one's identity from the perspective of mortal belief. It may aggressively claim that the individual has an uncontrollable compulsion to drink, to take drugs, to gamble. And mortal belief designates some form of materiality as the means of fulfillment. An insatiable appetite, a sensual drive, a constant dissatisfaction with our surroundings, even a dwelling on our own human personality or the longing for another's—all are the impulsion of mortal belief to seek at least temporary fulfillment and satisfaction within the confines of personal sense.

But we can never be truly happy by looking to any resource lacking the substance and purity of Soul. We can effectively challenge personal sense and its material premise as a source of satisfaction. Soul alone has the capacity to purify and elevate our motives and aspirations and put them on a basis of permanent satisfaction. As we begin to accept the fact that man's identity is wholly spiritual, our happiness will find a firm foundation on spiritual sense.

As we deny the erring concept that man is mortal, defining existence from the standpoint of materiality, we will begin shaking off the urgings and cravings of personal sense. We will exchange

them for the spiritual sense of fulfillment and satisfaction that abounds in the infinite presence of Soul. This capacity to look to God rather than to matter is inherent within each of us. It wins out when we have the humility to give Christian Science free rein in our lives. Our true, satisfying relationship to Soul is revealed to us by the Christ, and we are all capable of experiencing it.

Mrs. Eddy writes: "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of personal sense. The senses confer no real enjoyment."³

No material condition or circumstance has ever truly fulfilled our needs. It never will. True satisfaction can never be *drawn from* human circumstances. But we can *bring to* legitimate human circumstances the joy and goodness, the purity and satisfaction, we derive from Soul. On this basis we uplift, respect, and bless our fellowman. As we shed personal sense, we experience the deeply satisfying nature of Soul that provides, without interruption, the flow of genuine spiritual fulfillment.

NATHAN A. TALBOT

¹ Ps. 145:16; ² *Miscellaneous Writings*, p. 287; ³ *Science and Health with Key to the Scriptures*, pp. 60-61.

Prayer for the Community

In 1910 the city government of Concord, New Hampshire, passed a resolution in respectful appreciation of Mary Baker Eddy's contribution to the prosperity of their city during the nineteen years she lived there. Referring to her as "an honored, respected, and beloved benefactor," the mayor, the board of aldermen, and the common council of Concord mentioned her as "distinguished by public spirit, deep generosity, wide charity, and tender and thoughtful helpfulness," and they went on record as agreeing that the citizens of Concord had lost "an honored and a devoted friend."

During her years of residence in Concord, Mrs. Eddy was fully

occupied with the affairs of her Church. Originally formed in 1879, it needed her constant attention in its affairs of government. She not only wrote several new books but undertook major revision of her main work, *Science and Health with Key to the Scriptures*. She was kept busy with a large correspondence and many visitors. Yet, despite these demands, Mrs. Eddy's service to the community in which she lived merited special mention by its officers.

Christian Science has a highly important contribution to make to the community, and although comparatively few of its adherents will ever take an active part in the actual government of their hometowns, their Leader's example shows that their presence need not be unnoticed, but valued highly. Their spirit of concern for neighborhood welfare, generosity in caring for human needs, and wise support of constructive development plans can do much to promote public progress. Their alertness to community problems and prayerful thought to find solutions to them can have powerful influence for the good of their city.

Currently appearing in *The Christian Science Monitor* is a series of articles under the heading "Nation of Neighborhoods." Each item is a case history of some community project in which citizens have been successful in dealing with unmet needs or unwise development in local affairs by their own concerted participation. The conclusion must be that individual citizens are not helpless bystanders, dependent on and at the mercy of officials and special interests. They have power to establish new, self-supporting communities and to rescue and reestablish neighborhood amenities that have been condemned—even whole neighborhoods themselves—so that all the residents are benefited.

The Bible tells us that Christ Jesus "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."¹ And he sent his disciples out to these same towns.

In her book *Retrospection and Introspection*, published in 1891, Mrs. Eddy wrote, "At this period my students should locate in large cities, in order to do the greatest good to the greatest number, and therein abide." And she continued, "The population of our principal cities is ample to supply many practitioners, teachers, and preachers with work."²

Scientific prayer is effective to heal in every phase of human experience. Not only in individual cases of sin or disease but in relationship situations, church and community problems, and in world affairs, thought proceeding from divine Mind can bring out harmony. It can reveal solutions to seemingly insolvable quandaries, remove mountains of negative official arguments, cut through the red tape of bureaucracy, and dissolve the pressures of self-seeking interests. Recognizing the potential of prayer for the community, the Christian Scientist will surely be alert to the needs of his neighborhood and pray for the good of its population.

Scientific prayer for community welfare and progress does not differ essentially from prayer for individual well-being and development. Beginning with the recognition of God, divine Love, as the creator of all, it affirms the presence here and now of the kingdom of God—the reign of harmony under the law of unerring Principle.

The one who prays wholeheartedly acknowledges—and feels—that God is governing; that God's will is being done. Despite the mortal arguments of discord, lack, graft, or stupidity, prayer demands that one yield to the fact revealed through Christian Science that God, divine Mind, is the only power and presence. Intelligence is in control here and everywhere, now and forever. Infinite Love is supplying every need and ensuring the activity of right ideas against which, because of Love's allness, there is no resistance.

Such affirmative prayer, supported by conscientious effort on the part of individuals to demonstrate these facts in their own lives, must be effective in destroying the arguments of false, material sense, and healing whatever needs to be healed in community as well as individual affairs.

"Christian Science is not a dweller apart in royal solitude," affirms Mrs. Eddy; "it is not a law of matter, nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding."³ She proved this in her own community and assures us that as a result of impersonal prayer, all can share in a just solution of problems.

NAOMI PRICE

¹ Matt. 9:35; ² *Ret.*, p. 82; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 3.



How much we need to love

Belonging to any organization brings out the need to work together. It takes the spirit of love. It takes faithful persistence and dedication and it's especially called for in church work. For the mission of church is love and healing.

Mary Baker Eddy knew this. In her *Messages to members of her church*, she speaks of living Christianity. She shows ways we can learn to love one another. Greater love for our fellow members grows out of a deeper love for God. To love God is to understand Him. To love His children is to appreciate the Godlikeness in them.

You can obtain these *Seven Messages to The Mother Church* in paperback for \$2.00 at any Christian Science Reading Room.
Or directly from:

Miss Frances C. Carlson, Publisher's Agent
One Norway Street, Boston, Massachusetts, U.S.A. 02115

Testimonies of Christian Science Healing

Christian Science has blessed me for well over half a century.

As a small girl I sat on the floor playing with my dolls while I listened intently to a family friend telling my mother of Christian Science. I was impressed by her statement that it was the absolute truth of the Bible. The seed was sown.

As a young woman I received from a friend a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy. She also introduced me to a Christian Science practitioner. I asked for treatment and was healed overnight of a severe condition of the gums, which had been diagnosed by a medical doctor as a well-developed case of pyorrhea. Many years later in widely separated locations two dentists remarked about the healthy condition of my mouth.

During the flu epidemic of 1918 I was healed of that disease in one Christian Science treatment. The same practitioner consented to help me with a problem of human relationship. It yielded slowly over a period of two years. At that time I moved to a western state, where in less than a year I was married to a man with whom I had been deeply in love from my early girlhood.

A year and a half later a son was born at home under Science treatment. The doctor in attendance had not seen me before, and he made some dire predictions concerning both the baby and me. The baby was perfect.

On the following day I lay quietly, scarcely able to move, when suddenly a beautiful healing occurred. At the same time strength

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

and vigor flowed through my body. I arose and called the practitioner and we rejoiced together. I assumed full care of the infant at once.

The next morning the doctor called to make his required checkup. Fully dressed, I met him at the door, and he stared at me in amazement. Later he remarked to another Christian Scientist, "You people certainly have something that I don't have."

Following this healing I applied for membership in The Mother Church and a branch church and was accepted. This has proved to be a continuous blessing.

Three years after my son was born a little daughter was also born at home with Science treatment. This was a brief and harmonious experience. The presence of a medical doctor was required by law. No drugs were employed at either birth. I have relied entirely on Christian Science all through the years.

Because of my husband's work as a professional musician we had done some traveling, but as the economic depression of the thirties approached we began to feel like rolling stones. We were in a middle eastern state and decided to remain there, as our son was old enough to attend school.

So-called children's diseases were met and eliminated by prayer.

In the mid 1930's, when our daughter came home ill near the end of the school term, I kept her out of school and asked for the help of a practitioner. My husband, who was not a Christian Scientist, wanted a diagnosis, and a medical doctor was called. The diagnosis was polio. The doctor knew that I was relying on Christian Science; he suggested no material remedies, and none were given. He questioned me at length and said that since I had kept her in closely, no quarantine was necessary. Not another case of the disease was reported at that time.

By the first of July our daughter was quite active and was playing happily, but she limped badly. The practitioner said, "She is well and you can take her out." I was reluctant to do so lest I be questioned and criticized. I took her out the next day. If anyone noticed her limping, not one word was uttered. She arose happy and free the next morning and never limped again.

At the end of the summer my husband expressed the desire to have her examined again to be sure she was all right before she

went back to school. The same doctor examined her thoroughly and said, "There is no aftereffect of the polio, nor of a goiter and a nervous heart, which I detected at the first examination." He told me he had not said anything about these conditions for he wanted to see what Christian Science would do to heal them. Neither the practitioner nor the family knew anything of the latter disorders. Truth had removed them.

During the years following there were many beautiful demonstrations of supply. A home ample for our needs was found with no down payment required. This proved to be an unfolding experience of supply, as we rented rooms to college students for a number of years. After that we accepted an offer for three times the price we paid for it. That location was our home as long as my husband was with me. At the time of his passing I had a complete healing of grief. The love, respect, and companionship enjoyed there have remained with me, enriching my sense of home.

It was my joy to have class instruction and to serve in several offices of a branch Church of Christ, Scientist.

I am grateful to God for the Master, Christ Jesus, for Mrs. Eddy, and for *Science and Health* and the understanding of Life gained through its study.

(Mrs.) DOROTHY BAYLOR
Gainesville, Florida



[Original in Spanish]

Early one morning I awakened with a difficulty that caused me much discomfort. I got up but immediately had to call my husband, for I couldn't remain standing. I realized a fear of lack had been disturbing me. My husband denied the errors of sickness and lack, and we both applied our knowledge of Christian Science; we affirmed God's presence and man's perfection as God's reflection.

The difficulty lessened, but as it did not yield, we called a Christian Science practitioner. I told her of my fear. She affirmed God's omnipotence, that God is Love, therefore He loves and protects us.

Within a few moments I was completely free from the illness. Mrs. Eddy states in *Science and Health* (p. 596), "Though the way

is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error."

An instantaneous healing brought me rich blessings and taught me we must be alert and pray continuously in order to close the door to erroneous thoughts. A friend who is not a Scientist sent word that a very dear sister of hers had passed away. I felt she wanted me to be with her and I decided very quickly to go. I fulfilled my Christian obligation as a friend, which was good, but in addition I should have prayed scientifically; that is, I should have sustained my thought with the reality that God is Life and that therefore death does not exist. I should have affirmed the truth that Life is eternal.

Mrs. Eddy says in *Science and Health* (p. 584), "Any material evidence of death is false, for it contradicts the spiritual facts of being."

When I reached home, I had severe stomach discomfort. I immediately realized my need and telephoned a practitioner to give me prayerful treatment. While I was speaking to the practitioner, the sharp pain disappeared, leaving me completely free.

At another time, one of my hands began to swell and be painful. After several days the condition became worse, and I was unable to move the hand. My legs were painful. I asked for prayerful help of a practitioner. As I work for the Government and couldn't fulfill my duties, I applied for sick leave and was required to have a doctor come to see me. He said it was arthritis.

Having fulfilled the office requirement, I turned from what the doctor had said and began to study Christian Science in order to be able to cooperate with the prayerful work of the practitioner. Great fear and lack of self-confidence held me in bondage. In *Science and Health* I read (p. 425), "Correct material belief by spiritual understanding, and Spirit will form you anew."

When I understood that God is strength and power, that He is ever present and that man is His reflection, peace filled my thought. The inharmonious condition disappeared. My hand returned to its normal state, and there was no trace of the problem on my legs. Within a few days I was able to return to my work in perfect health. I am very grateful to God for this healing.

I humbly express my desire to continue in this way, guided by the

truth and the inspired Word in *Science and Health*. I am very grateful to God for His Son, Christ Jesus, and for Mrs. Eddy who gave Christian Science to the world.

(Mrs.) IRENE FALCO DE ERRECARTT
Montevideo, Uruguay



Three years ago during a spring vacation from college, my interest in Christian Science had a rebirth through a get-together given by a relative. Most of the guests were Christian Scientists.

It had been eleven years since I last attended Christian Science Sunday School. At sixteen, feeling uncertain about my own convictions, I had begun the search for truth in other denominations, although I still identified myself as a Christian Scientist.

I was about to leave the party when a Christian Science practitioner introduced herself to me and included me with friends sitting at her table. Everything stirred inside me as I listened, and as I watched the humble yet firm manner and felt the sincerity of this individual. I was irresistibly drawn by the kindness and love she expressed. Before I left the party, I asked for an appointment the following week to talk more about Christian Science.

At our meeting, the practitioner discussed many deep things concerning God. A few days after the appointment, I asked for Christian Science treatment and was healed of a despondent attitude toward life in general that had caused me to drink excessively since I had enlisted in the Marine Corps three years before. The healing message was in what Mrs. Eddy says of spiritual sense in *Science and Health* (p. 209): "Spiritual sense is a conscious, constant capacity to understand God." The complete healing of drinking came gradually in one year, during which time I learned to study the Bible with *Science and Health* in much greater depth and with greater understanding. One evening in the summer, the drinking problem disappeared as naturally as morning mist flees with the heat of the day.

It seemed difficult to rid myself of the desire to smoke. I had been a slave to cigarettes for ten years. Only after a mighty struggle

and the persistent prayerful support of a practitioner did it become clear to me that nothing could enslave God's idea; that there was nothing offensive in His totally agreeable creation. The inspiration that enabled me to see these eternal truths was found in a statement in *Miscellaneous Writings* by Mrs. Eddy (p. 82): "Mortal mind is a myth; the one Mind is immortal." The false grasp of this drug left me. Instantaneously I felt the cleansing action of "the one Mind" throughout my entire being. With the elimination of another false god came my acceptance into membership in The Mother Church and a branch Church of Christ, Scientist.

My gratitude overflows for a regenerated life through Christian Science. I am also grateful for healings of jealousy, marital difficulties, and family alienation. Learning of God's forgiveness inspires me to forgive others.

My additional thanks extend to all Christian Science practitioners, whose prayers help to roll away our material resistance to the good God is giving; my thanks for Mrs. Eddy's writings, which have shed new light on the Scriptures, illuminating the life of Christ Jesus. For this understanding I am most grateful.

RONALD C. LONG
Salisbury Beach, Massachusetts



The first verse of Hymn No. 324 in the *Christian Science Hymnal* says,

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of Thy love.

This entire hymn is a prayer I ponder frequently. In gratitude for all the good I have received I submit this testimony to the healing power of Christian Science.

Christian Science is the only religion I have ever known, but I

have learned that to become a true student of Christian Science we have to apply this teaching individually. This calls for consecration and takes much work, study, and the giving up of false beliefs and practices. This I am endeavoring to do.

I have had many healings. A burned foot was healed. A broken bone was set and mended through prayer. I have been healed of motion sickness and have had painless childbirth.

The healing I am most grateful for was one of hatred and resentment toward an individual who, I felt, had been very unfair to me. I believed I was justified in this kind of thinking. At the same time I had a physical disorder in the form of improper balance, weakness, pressure in my head, and I had many fears.

I had six young children to care for, branch church activities, and many social functions to attend, as my husband was a school principal.

At different times, over a period of several years, I received treatment from several Christian Science practitioners. This enabled me to carry on most of my activities. But finally my thoughts of hatred and resentment were uncovered while I was studying the answer to the question "What is man?" beginning on page 475 of *Science and Health* by Mrs. Eddy. I realized that this exalted idea of man did not apply only to me but to all mankind. So I really tried to apply these truths every time I thought of the individual who had wronged me. One line in the passage in *Science and Health* reads, "Man is idea, the image, of Love; he is not physique."

About this time the physical symptoms became aggravated, and I went to Carmel, where an aunt of mine was staying. I had to be carried to the car, I was so weak, but suddenly I wasn't afraid anymore. I really felt close to God. My aunt, who is a Christian Scientist, agreed to treat me through prayer. Within hours I was walking. The balance improved and the weakness gradually left.

I went home several days later, praising God all the way. I resumed my duties in my home. Each day there was progress, and finally I had complete freedom from the pressure in my head.

This was seventeen years ago, and this healing has remained complete. The freedom from hatred and resentment is the most wonderful thing.

I am very grateful to God for all of the activities of The Mother

Church, including the Bible Lessons in the *Christian Science Quarterly*, the periodicals, and Christian Science lectures, and for our Leader, Mrs. Eddy, who provided for them.

Christ Jesus' example of healing is still with us today in the Comforter, divine Science. For all whose demonstration of Christian Science has touched my life I am very grateful. I say, "Thank you, Father."

(Mrs.) ANITA ROWELL
Sacramento, California



I early learned to love the Bible. I began reading *Science and Health* by Mrs. Eddy when I was about fifteen. At one time I was estranged from Christian Science teachings because I believed that there was too much adulation paid to the person of Mary Baker Eddy, the Discoverer and Founder. However, I continued to read *Science and Health* because I found the logic in the reasoning. After a period of time there began an awakening in my thought concerning Mrs. Eddy.

In Matthew we read (7:16): "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" And Paul said to the Thessalonians (I Thess. 2:13), "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Again in II Peter (1:21), "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." I saw the relationship between Mrs. Eddy's message and that of the prophets.

The reversal in my thought took place as the gradual absorption of the truth began working within me. In *Science and Health* Mrs. Eddy says (p. 485): "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth."

With me Mrs. Eddy had made her case. So I decided to "take [the little book], and eat it up" (Rev. 10:9). In *Science and Health* we learn that each one is an individual idea of God, the creator, and when I have seen this more clearly, I have found little difficulty in demonstrating the truth. When we feel the higher sense of atonement with our Father, we have a foretaste of heaven and a longing to bring to others the spiritual facts of true being, as we know them.

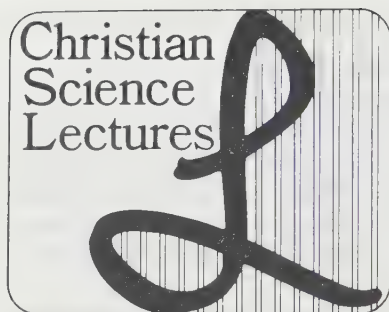
However, I have learned that we do not do this by shouting the gospel (good news), but by living it and expressing charity for all. This brings the effectual working of the law of Life, Truth, and Love into our experience.

I have had an instantaneous healing. Some time ago I became ill with a severe case of grippe, which grew steadily worse. On this particular day it seemed necessary for me to be at the office, where I had much paper work to process. On the way I pondered "the scientific statement of being." The opening words are (*Science and Health*, p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." Finally, the import of these words came through to me, and I knew that this sickness was no part of me, that I was a pure and joyful manifestation of infinite Mind. I saw so clearly the separation between the appearance and my real being that by the time I arrived at my desk the symptoms had disappeared and I was free! Because I had appeared to others to be ill with grippe the day before, everyone around me was amazed, not only to see me but to see me radiating health! This was proof positive to me that divine Love is the healer, and I was a witness to the truth.

Over the years many frailties of health as well as human faults have disappeared so gradually and gently that it took time and spiritual growth for me to realize that Truth was indeed working within my consciousness. I am learning more and more to separate truth from those things that seem to be, and are not.

I am grateful for membership in The Mother Church and the joy of being Second Reader of a branch church.

(Mrs.) LUCILLE R. HALL
North Tonawanda, New York



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

CUMBRIA—Windermere: The Lakes School, 7.30 p.m., Tues., Nov. 15.‡ "The Divine Adventure" (Wyndham)

GREATER MANCHESTER—Manchester (Fourth): Church, 23 Peter St., 7.30 p.m., Fri., Nov. 18.‡ "The Divine Adventure" (Wyndham)

LANCASHIRE—Blackburn: Methodist Church, Blackburn Central Mission, Wesley Hall, Feilden St., 7.30 p.m., Thurs., Nov. 17. "What Are Your Dimensions for Living?" (Wyndham)

SCOTLAND

CENTRAL—Stirling: Albert Hall, Dumbarton Rd., 8 p.m., Mon., Nov. 14. "The Divine Adventure" (Wyndham)

FRANCE

Nice: Hotel Negresco, Promenade des Anglais, 3 p.m., Sun., Nov. 13. In French. "Liberation Through Christ" (Anwandter)

NIGERIA

Lagos: Lagos City Banquet Hall, Catholic Mission St., 5 p.m., Sun., Nov. 6. "Christian Science: Its Healing Practice" (Kenyon)

MEXICO

Juarez: See local notice for place and hour. Fri., Nov. 11. In Spanish. "The Power of God" (Rivas)

Mexico City: Church, 21 Calle Dante, Col. Anzures, 8.30 p.m., Mon., Nov. 7.‡ In English. In Spanish 6.30 p.m. "Do You Need a Change of Heart?" (Mondino)

UNITED STATES

(Week of October 30 to November 5, and some earlier dates)

ARKANSAS—Little Rock (First): Church, Fourth and State Sts., 8 p.m., Thurs., Nov. 3.‡ "The Healing Method of Christian Science" (Spencer)

Springdale: Church, Bailey and Fraker Sts., 2 p.m., Sat., Nov. 5.‡ "The Search for Life" (McGrew)

Texarkana: YWCA, 3410 Magnolia, 8 p.m., Tues., Nov. 1. "Mary Baker Eddy's Challenge to Materiality" (Spencer)

CALIFORNIA—Berkeley (First): Church, 2619 Dwight Way, 8 p.m., Thurs., Nov. 3.‡ "Eternity Now" (Angus)

Corona del Mar (Second, Newport Beach): Church, 3100 Pacific View Dr., 8 p.m., Tues., Nov. 1.‡ "The Power of God" (Rivas)

Costa Mesa: Church, 2880 Mesa Verde Dr., E., 8 p.m., Thurs., Nov. 3.‡ "Are You Looking in the Right Direction?" (Rivas)

Huntington Park: Church, Gage and Rugby Aves., 8 p.m., Thurs., Nov. 3.‡ "Diana or Christ?" (Aghamalian)

Idyllwild: Idyllwild Town Hall, 25925 Cedar St., 3 p.m., Sun., Oct. 30.‡ "The Spiritual Basis of Health" (Ferris)

Los Angeles (Fortieth): Church, 7855 Alverstone Ave., Westchester, 8 p.m., Mon., Oct. 31.‡ "Diana or Christ?" (Aghamalian)

Malibu: Church, 28635 Pacific Coast Hwy., 3 p.m., Sun., Oct. 30.‡ "Diana or Christ?" (Aghamalian)

Morro Bay: Bay Theatre, 464 Morro Bay Blvd., 2 p.m., Sat., Nov. 5.‡ "Diana or Christ?" (Aghamalian)

Oakland (Seventh): Church, 2333 Harrison St., 2 p.m., Sat., Nov. 5.‡ "Eternity Now" (Angus)

CALIFORNIA (continued)

San Diego (First): Mt. Carmel High School Theatre, 9550 Carmel Mountain Rd., 11 a.m., Sat., Nov. 5.‡ "The Power of God" (Rivas)

San Diego (Fifth): Church, 4481 Estrella Ave., 3 p.m., Sun., Oct. 30.‡ "Are You Looking in the Right Direction?" (Rivas)

San Mateo (First): Church, 150 N. El Camino Real, 3 p.m., Sun., Oct. 30.‡ "Eternity Now" (Angus)

San Rafael: Community Center, 618 B St., 8 p.m., Tues., Nov. 1.‡ "Eternity Now" (Angus)

Sebastopol: Masonic Temple, 373 N. Main St., 8 p.m., Fri., Nov. 4.‡ "Eternity Now" (Angus)

South Pasadena: Church, 1524 Fremont Ave., 8 p.m., Tues., Nov. 1.‡ "Diana or Christ?" (Aghamalian)

COLORADO—Colorado Springs: Cinema 150, E. Pikes Peak and Barnes Aves. (Across from Ward's), 10 a.m., Sat., Nov. 5.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Golden: See local press for place. 8 p.m., Thurs., Nov. 3.‡ "Reality: Matter or Mind?" (Ferris)

Montrose: Colorado Ute Auditorium, Hwy. 550, S., 8 p.m., Fri., Nov. 4. "A Lesson from a Bridge" (Tuttle)

Pueblo: Church, 1201 N. Main St. See local notice for hour. Thurs., Nov. 3.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

CONNECTICUT—Glastonbury: High School Auditorium, Hubbard St., 8 p.m., Thurs., Nov. 3.‡ "Humanity's Link with God" (Plimmer)

Westport: Bedford Junior High, 170 Riverside Ave., 8.30 p.m., Fri., Nov. 4. "Christian Science: The Christian's Best Friend" (Plimmer)

DISTRICT OF COLUMBIA—Washington (joint lecture): Shoreham Americana Hotel, Palladian Rm., 2500 Calvert St. N.W., 3 p.m., Sun., Oct. 30.‡ "Deathless Life" (Curtis)

GEORGIA—Dalton (First, Chattanooga, Tennessee): Holiday Inn of Georgia, I-75, S., 3 p.m., Sun., Oct. 30.‡ "There's Only One Real Ego" (Correll)

Savannah: Civic Center, Orleans Sq., 8 p.m., Thurs., Nov. 3.‡ "The Touch of Spirit" (Clarke)

ILLINOIS—Elmhurst: Church, 271 Prospect Ave. and Claremont St., 8 p.m., Tues., Nov. 1.‡ "Let My People Go" (White)

Palos Park: Church, 12300 S. 80th Ave., 8 p.m., Fri., Nov. 4.‡ "Let My People Go" (White)

INDIANA—Crown Point: High School, W. Joliet St., 3 p.m., Sun., Oct. 30.‡ "Something to Depend On" (Jenks)

South Bend: Century Center, Riverbend Plaza, 8 p.m., Thurs., Nov. 3.‡ "Let My People Go" (White)

IOWA—Cedar Rapids: Church, 1242 Second Ave., S.E., 3 p.m., Sun., Oct. 30.‡ "What's Your Greatest Need?" (Alton)

KANSAS—Manhattan: Church, 511 Westview Dr., 3 p.m., Sun., Oct. 30.‡ "Claim Your Real Inheritance" (Tuttle)

LOUISIANA—Slidell: First United Methodist Church, Fellowship Hall, Erlanger and Third, 3 p.m., Sun., Oct. 30.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

MARYLAND—Annapolis: Church, Maryland Ave. and Prince George St., 8 p.m., Tues., Nov. 1.‡ "Get Your Life in Balance" (Driver)

Baltimore (Fourth): Church, 4920 Walther Ave., 3 p.m., Sun., Oct. 30.‡ "Dare to Care" (Houston)

College Park (First, Hyattsville): Roth's College Park Theater, Rte. 1, 11 a.m., Sat., Nov. 5.‡ "No, You're Not Trapped!" (Leever)

Easton: Church, 501 S. Washington St., 8 p.m., Tues., Nov. 1.‡ "Deathless Life" (Curtis)

MASSACHUSETTS—Athol: Church, 165 Ridge Ave., 3 p.m., Sun., Oct. 30. "Go Forth in Safety" (Driver)

MICHIGAN—Ann Arbor: Church, 1833 Washtenaw Ave., 8 p.m., Thurs., Nov. 3.‡ "Something to Depend On" (Jenks)

MICHIGAN (continued)

Detroit (First): Church, 4844 Cass Ave., 11 a.m., Sat., Nov. 5.† "The Law of Christian Science Healing" (Thorneloe)

Detroit (Sixth): Church, 14710 Kercheval Ave., 11 a.m., Sat., Nov. 5.† "Something to Depend On" (Jenks)

Kalamazoo (First): Church, Park and South Sts., 11 a.m., Sat., Nov. 5.† "There's Only One Real Ego" (Correll)

Marshall: Church, 109 E. Mansion St., 3 p.m., Sun., Oct. 30.† "The Law of Christian Science Healing" (Thorneloe)

Owosso: Junior High, 219 N. Water St., 8 p.m., Tues., Nov. 1.† "A New View of Prophecy" (Thorneloe)

Plymouth: Church, 1100 W. Ann Arbor Trl., 8 p.m., Fri., Nov. 4.† "A New Beginning" (Jenks)

Sturgis: Church, 211 N. Nottawa St., 8 p.m., Thurs., Nov. 3. "A New View of Prophecy" (Thorneloe)

Ypsilanti: Church, 123 N. Adams St., 8 p.m., Fri., Nov. 4.† "A New View of Prophecy" (Thorneloe)

MINNESOTA—Minneapolis (Sixth): Church, 821 Summit Ave., 7.30 p.m., Fri., Oct. 28.† "What's Your Greatest Need?" (Alton)

MISSISSIPPI—Jackson: Church, 755 Riverside Dr., 8 p.m., Mon., Oct. 31.† "The Healing Method of Christian Science" (Spencer)

MISSOURI—Ava (Sixth, Kansas City): American Legion Hall, 2 blks. south of S.E. cor. of Sq., 2.30 p.m., Sun., Oct. 30.† "Your Unlimited Opportunities" (McGrew)

Kansas City (Seventh): See local notice for place and hour. Sat., Nov. 5.† "Evil: Its Nature and Demise" (Spencer)

NEBRASKA—Lincoln (First): Church, 1201 L St., 8 p.m., Tues., Nov. 1.† "Claim Your Real Inheritance" (Tuttle)

NEW JERSEY—East Orange: Holiday Inn, 120 Evergreen Pl., 3 p.m., Sun., Oct. 30. "Keeping Pace with God" (Plimmer)

Ridgewood: Church, 305 Godwin Ave., 8.30 p.m., Tues., Nov. 1.† "Christian Science: The Christian's Best Friend" (Plimmer)

Vineland: Church, 1028 E. Landis Ave., 8 p.m., Mon., Oct. 31.† "Ageless Youth" (Driver)

Weehawken: See local notice for place. 8 p.m., Fri., Nov. 4. "Ageless Youth" (Driver)

NEW MEXICO—Silver City: Womens Club Bldg., 1500 Silver Heights Blvd., 3 p.m., Sat., Oct. 22. "A Lesson from a Bridge" (Tuttle)

NEW YORK—Baldwin: Church, Florence St. and Brookside Dr., 8.30 p.m., Mon., Oct. 31.† "No, You're Not Trapped!" (Leever)

Brooklyn (Second): Church, 340 67th St., near Fourth Ave., 3 p.m., Sat., Nov. 5.† "Go Forth in Safety" (Driver)

Mamaroneck: Church, 155 Fenimore Rd., 3 p.m., Sun., Oct. 30.† "No, You're Not Trapped!" (Leever)

New York (Third): Church, 583 Park Ave., 3 p.m., Sat., Nov. 5.† "Keeping Pace with God" (Plimmer)

Westbury: Church, 190 Ellison Ave., 8.30 p.m., Thurs., Nov. 3.† "Ageless Youth" (Driver)

NORTH CAROLINA—Winston-Salem: Hanes Community Center, Rehearsal Hall, 610 Coliseum Dr., 8 p.m., Tues., Nov. 1. "Dare to Care" (Houston)

OHIO—Bellevue: Church, 295 W. Main St., 3 p.m., Sun., Oct. 30.† "Let My People Go" (White)

Cuyahoga Falls: See local notice for place and hour. Thurs., Oct. 27. "Let My People Go" (White)

PENNSYLVANIA—Avalon: Church, 317 S. Home Ave., Pittsburgh, 3 p.m., Sun., Oct. 30.† "The Life That Is Worth Living" (Henniker-Heaton)

Doylestown: Church, Church and E. State Sts., 8 p.m., Thurs., Oct. 27.† "Dare to Care" (Houston)

Germantown (Second, Philadelphia): Church, 5443 Greene St., 8 p.m., Tues., Nov. 1.† "No, You're Not Trapped!" (Leever)

Harrisburg: Church, 2147 N. Front St., 8 p.m., Thurs., Nov. 3.† "No, You're Not Trapped!" (Leever)

PENNSYLVANIA (continued)

Pittsburgh (First, Wexford): Sheraton Motor Inn-North, 4859 McKnight Rd., 8.15 p.m., Tues., Oct. 25. "Loving to Live" (Curtis)

TENNESSEE—Knoxville: Church, 3622 Kingston Pike, S.W., 8 p.m., Mon., Oct. 31.† "There's Only One Real Ego" (Correll)

TEXAS—Fort Worth (Second): Ed Landreth Auditorium, Texas Christian University Campus, 8 p.m., Thurs., Nov. 3.† "From Hell to Heaven" (Rogers)

Lubbock: See local notice for place and hour. Tues., Nov. 1. "Honesty—The Power of Its Deeper Dimension" (Rennie)

Midland: See local notice for place. 4 p.m., Sun., Oct. 30.† "Honesty—The Power of Its Deeper Dimension" (Rennie)

UTAH—Salt Lake City (Third): See local notice for place. 8 p.m., Tues., Nov. 1.† "The Spiritual Basis of Health" (Ferris)

VIRGINIA—Lynchburg: Church, 2901 Rivermont Ave., 8 p.m., Thurs., Nov. 3.† "The Life That Is Worth Living" (Henniker-Heaton)

Richmond (Second): Ridge Cinema, 1510 E. Ridge Rd., 10.30 a.m., Sat., Nov. 5.† "The Life That Is Worth Living" (Henniker-Heaton)

Springfield: West Springfield High School, 6100 Rolling Rd., 8.15 p.m., Thurs., Nov. 3.† "Deathless Life" (Curtis)

Warrenton: United Methodist Church, 44 Winchester St., 1 p.m., Sat., Nov. 5.† "Let's Choose Heaven Here" (Curtis)

WEST VIRGINIA—Bluefield: Church, 1409 Augusta St., 8 p.m., Mon., Oct. 31. "The Touch of Spirit" (Clarke)

Charleston: Church, Lee and Bradford Sts., 8 p.m., Tues., Nov. 1.† "The Life That Is Worth Living" (Henniker-Heaton)

Wheeling: Church, 14th and Jacob Sts., 7.30 p.m., Mon., Oct. 31.† "The Life That Is Worth Living" (Henniker-Heaton)

WISCONSIN—Milwaukee (Fourth): Church, Kenwood and Downer, 8 p.m., Tues., Nov. 1.† "The Spiritual Viewpoint" (Correll)

Monroe: Church, 1411 Tenth St., 8 p.m., Thurs., Nov. 3.† "The Spiritual Viewpoint" (Correll)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

CONTRIBUTIONS

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